The University of Chicago

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A PART OF A DISSERTATION SUBMITTED TO THE FACULTY OF THE DIVINITY SCHOOL IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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## *A Theory of Religious Integration*

L. L. LEFTWICH*

AFTER three hundred years' experience with the liberal arts college in America against a much longer background of European experience, there is still great controversy as to its aims, curriculum and place in the social order. The graduates, the teachers, and the administrators of the college are perhaps its most severe critics.

The last two decades have brought forth great volumes of general and specific criticisms. Recently, Robert M. Hutchins, President of the University of Chicago, charged institutions of higher learning with "love of money," "vocationalism" and "confusion," and "chaos." The prescription he offers is *"Metaphysics"* which, he believes, will give meaning and integration to modern life.[1]

Many other integrative bases have been suggested such as "Theology," "Democracy," "Vocations" and so forth. Strange indeed has been the neglect in all these proposals of Religion. This study attempts to relate the theory of functional religion as a process of valuation experience to the liberal arts college as a practical basis of integration.

### BASIC ASSUMPTIONS

The liberal arts college should educate not only for the development of the student as a growing person but also for the general improvement of human living and for the gradual social reconstruction of culture. And in the college, religion must have freedom of experimentation in discovering the highest human values and an educational pattern rather than appear an an extraneous, ecclesiastical, authoritarian, and traditional revelation. The goal is creative living in the redirection of the cultural process rather than a passive adjustment to the cultural heritage of the past.[2] Thus, college education is conceived as the search for, integration of and commitment to the highest human values, for creative living in the modern world.

Since colleges differ so greatly from one another, no ready-made program can be proposed which will fit such diverse campus situations. Consequently, the theory of the religious integration with *general criteria and administrative implications* has been described as a process of democratic education in the college. No universal system to meet all situations appears to be practicable. Likewise, it is assumed that administrators and faculty members must experiment with the theory before thorough evaluations can be secured.

In the revaluation of religion a new basis for integration may be discovered and formulated as a *hypothesis* for college experimentation. College administrators and faculty members should clarify their method of discovering values and initiate experiments in seeking personal and cultural integrations about such values. Some direction toward the quest for a college of integrity wherein religion guides the cooperative search for high values in contemporary culture through methods that are democratic, scientific and educational is timely.

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1. See Robert M. Hutchins, *No Friendly Voice* (Chicago: University of Chicago Press, 1936), and *The Higher Learning in America* (New Haven: Yale University Press, 1936).

2. Clear statements of functional religion are found in William C. Bower, *Character Through Creative Experience* (Chicago: University of Chicago Press, 1930), and *Religion And the Good Life* (New York: Abingdon Press, 1933).

CULTURAL TRENDS, 1636-1941

The American liberal arts college is a hybrid institution; it is not American, English, Scotch, or Continental—it is a combination of many streams of culture. Neither is the college a pure deposit of theological, democratic, scientific, technological, or geographical tides, but rather a mixture of these and many other influences which have swept across the American scene. In many colleges these cultural elements have never been integrated into an effective pattern of action. Consequently, this lack of integration causes deep structural conflicts and chaotic experiences on the part of constituency, officers, teachers and students.

It then becomes the first task to try to identify and trace the various cultural factors which have evoked and influenced the liberal arts college, from its beginning in America with Harvard College in 1636 until the present time. The controlling cultural factors which have evoked, sustained, or modified the American liberal arts colleges, listed in the relative order in which they influenced the college, are:

1. *European college traditions.*—The founding of Harvard College in 1636, in America, set a pattern of higher education—drawn largely from northern European universities—which has been very influential in American culture. The nine colonial colleges which survived the Revolutionary War were—with the exception of the University of Pennsylvania due to Benjamin Franklin's influence—church controlled. Their curricula were traditional and their integration grew out of a pattern of theological interpretations based chiefly upon the Bible.

They had a revealed, theocratic Bible which gave them guidance and authority. They were not troubled with extra-curricular affairs, fraternities, social science, laboratory equipment, accrediting agencies or the search for meaning. Their *values were traditional, revealed and specific.* Their method was that of traditional indoctrination. Their pattern was ecclesiastical, centering in the church. The attendance in college was limited to the upper economic levels and strict, paternalistic supervision was given to each boy.

There was no more cooperation between these colonial colleges than between the various sectarian religious groups. Harvard disapproved of the founding of Yale; Princeton grew out of a controversy between two groups in the Presbyterian Church; Rhode Island College (Brown University) grew out of an intolerant New England attitude. The University of Pennsylvania grew directly out of a local sectarian spirit which refused George Whitefield a place to speak when he visited Philadelphia. Sectarianism was rife; cooperation was practically non-existent.

Thus, clearly reflected in the college process, the highest social values of the colonists are seen. As long as the minister was the most influential person in the colony, the college reflected that preference and produced ministers after the traditional patterns of theological education imported from the mother country. Gradually the education of lawyers, physicians, magistrates and teachers was added to that of ministers in the established colleges. But the curricula were still predominately traditional.

This early traditional European factor of culture has influenced American colleges tremendously. However, it is seldom found integrated with other factors of culture into a creative and functional educational pattern in the present college.

2. *American independence: democratic factors.*—The Revolutionary War was very upsetting to the American colleges. It found the alumni, teachers, and students divided in their loyalty. At the close of the war many new influences began to disturb the colleges. French "enlightenment," secularism and deistic philosophy became known in the colleges. Separation of church and state,

long advocated by the Baptists, later guaranteed legally, shocked the colonial colleges which had received great financial aid from colonial governments. Likewise, the educational and political philosophy of Thomas Jefferson began to take hold of the new nation and more demand was made of the church controlled colleges for popular control.

Georgia in 1785, North Carolina in 1789, and South Carolina in 1805, set up universities with less church domination. Some citizens of every state began to clamor for a state system of higher education. The Dartmouth College Decision of 1819, in which the United States Supreme Court granted Daniel Webster's plea that the Colonial Charter of his Alma Mater be declared legal and binding, was one of the turning points in the demand for state controlled higher education. George Washington had favored a national university and left some money in his will to be devoted to it. But jealousies of existing colleges helped defeat the plan.

By 1816, Jefferson had succeeded in securing Central College, which in 1819 became the University of Virginia. This truly represented the new type of state universities—which were to arise free above church control. However, even Jefferson did not expect the University of Virginia to be non-religious. He invited and firmly expected some church college to be founded near the University to teach religious and moral values to the students. Thus, a new trend was developed in the new university toward modern languages and the omission of theology entirely. The number of offerings in natural science and practical subjects was increased.

The expansion of public education in the United States has probably gone beyond any of the dreams of Jefferson's day. During the twentieth century the publicly controlled colleges and universities have clearly outdistanced the church-related institutions in enrollment, equipment and influence. This trend is so dominant that Howard J. Savage, Secretary of the Carnegie Foundation for the Advancement of Teaching, stated in 1933 that "the state has an obligation to assure its people that the quality of education available in any institution chartered by the state is good."[3]

Although democracy is on the increase in the larger outreaches of the college program, internally the democracy practiced is probably becoming less and less, as the emergencies of the depression and the threat of totalitarian philosophies become widespread. Democracy cannot be made safe for the world unless it is first made safe on the college campus.

3. *An American frontier philosophy.* —The many influences of the frontier life in America upon the American colleges, from the earliest colonial period until the present, are poorly understood. Sweet said, "It was long the custom of Protestant ministers in the United States to speak of the discovery and colonization of North America as a providential event. . . . God appeared to have saved America for Protestants."[4]

Likewise, the colleges experienced many mutations in this new land due, in part, no doubt to a separation from European culture and a self-reliance born of the extremities of culture in a new land. Encouraged by the "Northwest Ordinance of 1787" which guaranteed free schools, many New England families banded themselves together and settled in the West. Likewise, many church groups in the original states, finding the East too congested, trekked westward in search of economic and religious freedom. Thus not only did the church follow the frontier, but the liberal arts college was also implicit in almost every settlement on the frontier.[5]

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3. See "Introduction" to Frederick J. Kelly and J. H. McNeely, *The State Higher Education* (New York: Carnegie Foundation & U. S. Office of Education, 1933), p. viii.

4. William W. Sweet, *The Story of Religions in America* (New York: Harper & Bros., 1930), p. 1.

Kirkpatrick traced the lay control of higher education to Yale in 1701, which spread to other colleges and eventually placed business men rather than educators in charge of American colleges. Oberlin College introduced the work plan for both white and negro students. It was the first college to introduce co-education (1837). Bethany College introduced the study of the English Bible as a required course. Bacon College offered practical courses in Surveying and Telegraphy. The frontier has produced many changes in the American colleges and the rapid multiplication of educational institutions from the kindergarten through the university has done much to keep alive the dream of universal education "from the cradle to the grave."

An indigenous frontier philosophy has emerged in the American universities and colleges which while defending individualism, freedom of speech, freedom of worship, freedom of the press, separation of the church and state and experimentalism has influenced the colleges and universities to make them more frontier than the geographical influences would warrant.

John Dewey stands out as the greatest educational philosopher produced by the American frontier. His influence has been dynamic and world-wide. His philosophy flows in the direction of empericism and instrumentalism. It demands radical shifts in all areas of living. Dewey's theory would make of the colleges communities of shared living in democratic practice and learning.

4. *The Sciencific factors.*—The influence of science began to be felt in the American college at about the close of the Civil War in 1865. This dazzling new way of interpreting life followed by its offspring, technology, has been the most disruptive cultural factor effecting the American college Its full implications are not yet clear and only a few of the more significant trends are traced.

At first the physical sciences were introduced into the liberal arts colleges and some disturbances were witnessed; but it was not until the biological sciences and later the social sciences began to gain strength in the colleges, undermining the ancient traditions of man's theological and social creeds, that real controversy arose. The controversies of the sixteenth, seventeenth and eighteenth centuries seemed to gather then about the head of the colleges, but science grew in the curricula just as it increased in the larger social culture process. The "keen edge of analysis" invaded the church controlled college as well as the publicly controlled college; it was a dominant and world-wide movement.

The scientific method with its emphasis upon discovery rather than upon revelation, upon facts rather than upon tradition, upon laboratory technique rather than upon philosophical propositions, has been a revolutionary agent in the college throughout the last half century. The extreme paternalism of the earlier college officer was now definitely frowned upon. The student was supposed to became a mature, self-disciplined, laboratory technician—searching impassionately for knowledge. Factual information became the supreme end in education. This, combined with the elective system which came into vogue, gave students a very narrow and highly specialized field of study.

In recent years a few colleges have made some attempts to offset the dogmatism, naivete and narrow specialization of science teaching by instituting survey courses and building up the departments of philosophy and religion.

Thus, it is evident that the methods of science, creeping somewhat surreptitiously and piecemeal into the nineteenth century college curricula, but growing bolder with age, displaced the conventional patterns of theological, democratic and frontier culture and became dominant and, in many instances, domineer-

5. See Winfred E. Garrison, *Religion Follows the Frontier* (New York: Harper & Bros., 1931).

ing, in the twentieth century. The influence of science in the curricula of American colleges is yet in the ascendency and its disregard for human values has been distressing. Science must re-evaluate its methods and basic assumptions in terms of high social values making for general human well-being, instead of being indifferent to human values. Colleges should use scientific techniques to help discover the highest values for religious and democratic living.

5. *The Economic factors.*—The liberal arts college has not escaped the rise and fall of the economic tides which have so powerfully shaped our modern culture. This last decade of depression has brought untold hardships upon all the schools; a few colleges have collapsed under the financial strain. In many colleges, acute problems of readjustment, salary and staff reduction, increased demand for education from students unable to finance their way, declining employment for graduates, and increased demand for utilitarian courses were some of the problems that taxed the strength of college administrators.

The present world scene presents no happy outlook for the liberal arts college. In the rapidly increasing human distress, in the confused world ideologies and excessive costs of war, in the economic struggles for the basic raw materials by clashing nations, there is not much relief in sight for institutions of higher education.

What the college administrators of the early nineteenth century did not foresee was the sudden rise of technology following in the steps of "pure" science, which would transform our continent into a mechanized aggregation of cities and industries, with an authoritarian "big business" domination. The college administrators were, like most American leaders, unable to predict and prepare for the World War period of 1914-1918 and the golden age of prosperity which came to an inglorious collapse in 1929. They did not fully reckon with the impact of the "machine-age" and readjust their financial theory to master modern trends.

The negative attitude toward economic factors has caused great distress in many colleges. It initiated a false dualism between ideals and practice. It made the colleges inwardly condemn capitalistic philanthropy and yet privately seek it for survival. It bifurcated curricula into "vocational" and "cultural" areas without clarifying their interrelatedness.

The economic factors are still dominant in America in spite of or because of a decade of depression. American colleges cannot survive in any creative sense by assuming negative or acquiescent attitudes toward these imperialistic cultural elements. The colleges must take hold of these dangerous factors and make them serve mankind through democratic cooperative enterprises rather than permit them to menace the future of civilization.

6. *A Changing interpretation of religion.*—During the last half century there has emerged in Western culture a scientific understanding and interpretation of man which sees religion in terms of creative human adjustment to the expanding cosmic and social environment in a shared quest for more abundant life. This functional approach to religion, disregarding abstract theological and traditional interpretations, centers itself in the vital processes of human living in the pursuit of enriching human values, in the present process of human culture. Dr. E. S. Ames defines the task of religion:

"Religion is an evaluating attitude in which individuals of a group share. To this attitude some things are of highest importance and other things are of lesser value, or of no value at all. . . . At the present time the development of individual and social life, free and rich, is the evolving ideal. The specific features of this ideal are stated variously, and are yet vague and inarticulate, but it is in this direction that aspiration is moving

Criticisms of our time as materialistic and lacking in spiritual insight indicate the craving that marks all finer minds. Perhaps just this outreaching quest is to be the chief characteristic of the religion that is forming, rather than insistence upon settled codes of rules and standards. The task of religious education then becomes one of influencing people of all ages to share intelligently in this view, and in the effort to make it the chief end of thought and experimentation."[6]

7. *Other cultural factors.*—Many other factors in culture such as aesthetics, semantics, state and local politics, philanthropy, athletics, military training, and so forth, have had considerable influence upon the liberal arts colleges. However, they have not had a lengthy influence and many of these elements have been involved in the six dominant factors already described.

### Fractional Accommodations to Culture

Had the colleges at the beginning of the nineteenth century come together in some sort of "continental congress" to plan a program of higher education commensurate with the demands of a new continent—a continent of vast wildernesses and commingled cultures—much of our educational history might have been different. Instead the various uncontrolled factors in culture brought conflicts into the colleges themselves and the controversies over denominational or secular control of higher education made for fractional accommodation rather than orderly growth and progressive integrations.

Forced by common problems and sometimes threatened with extinction the various liberal arts colleges of regions or states are increasing their bonds of cooperation and finding integrative external patterns among themselves. Lloyd-Jones and Smith summarized our present situation when they said, "At present there is no generally accepted philosophy of higher education."[7]

### Religion In the College

A survey of the status of religion in the present liberal arts colleges, as reflected in the surveys of the last two decades, presents a serious educational and moral problem. The traditional approach through required courses in religion and compulsory attendance at chapel is growing weaker and the new approach in terms of functional religion, based on science and democratic participation, is not effectively related to the process of education. Between these interpretations lies the moving life of the college in pursuit of values immediate, effective and popular. Religion on the campus is not for the most part creative and highly integrating; it is confused and confusing.

Recent surveys show that: courses in Bible and religion tend in most colleges to be segregated in a *department.* Sometimes they are grouped in a department with the courses in philosophy. There is some evidence that course offering in religion may be slightly on the increase in some colleges and universities. Church-related colleges require from 5 to 8 semester hours for graduation in some related field of religion. Courses in the social and personal application of religion to present-day problems are more elected than courses in Bible. Compulsory attendance at chapel is still predominate in the smaller colleges. There is a definite increase in providing religious counseling. Students seem to be greatly confused about their religious concepts, practices, and values. The organizational provisions for college students in religion are inadequate; they are poorly related to the educational program of the college. There is a tendency to place religion courses in a few colleges in the Humanities or Social Science divi-

6. Edward S. Ames, "Can Religion be Taught?" *Religious Education,* XXV (Jan., 1930), p. 43.

7. Esther Lloyd-Jones and H. Smith, *A Personnel Program for Higher Education* (New York: McGraw-Hill Book Co., 1938), p. 3.

sions.[8]

Most freshmen claim membership in some church when entering college. Active participation during college years seems to decrease. Less than 10 per cent of the students enrolled plan to enter distinctly religious vocations.

### RELIGIOUS INTEGRATION

The philosophy of education has lagged far behind practice until at present many institutions of higher learning exist and carry on in a traditional way without well-defined aims or a "central purpose" to guide them. Consequently, the college should have a philosophy of orderly and creative change if it is to direct cultural changes. In the face of a perturbed world, a more creative basis of integration is required in the liberal arts college which will work toward the rebuilding of the world and an integration of culture.

The theory of religious integration does not discredit the possibilities of integration growing out of art, philosophy, science and democracy but religion is held to be more comprehensive and synthesizing as well as more motivating and creative. Functional religion may help to interrelate diversity into a comprehensive and meaningful whole.

### FUNCTIONAL RELIGION

Religion is as old as man himself but the function of religion in the culture has only recently begun to be understood. Consequently, it has been very slightly used in a conscious and intentional way as an effective method of redirecting the stream of human culture. It was the anthropologist, the psychologist, the sociologist and the philosopher of religion who freed religion from many traditional incrustations and described it as one of the indispensable integrating elements in culture. Through the contributions of men like Emile Durkheim, William James, J. H. Leuba, W. K. Wright, Irving King, Edward S. Ames, George Albert Coe, William C. Bower, A. Eustace Haydon and Henry N. Wieman, religion is understood as a struggle of persons, individually and in groups, to find the most satisfying *values* of life for themselves and for all mankind. This search for values is always connected with a devotion to the highest values known or to be discovered.

### OPERATIONAL DEFINITION

Stated more specifically, the function of religion in the liberal arts college is to unite the administrators, teachers and students in a community of creative living and mutual learning in which a comprehensive and critical understanding of the present culture in terms of human values is achieved and commitment is directed not only toward the appreciation and utilization of the present values but also toward the improvement of culture, through the discovery, revaluation and integration of higher values for whole living, extended to all mankind.

In this formulation of religion, as a function rather than as an essence or as a subject-matter, an entirely new range of experimental possibilities is discovered. Religion's ability to secure integration may now be measured in terms of the whole college process. As subject-matter, religion influenced a very small proportion of the student body, but as a function it involves every person in the college. Religion should be identified as "a way of life" instead of a "field of knowledge" or a "discipline." Likewise, the identification of religion in the culture increases its accessibility for measurement as a quality of human experience. If religion is coextensive with all human experience—as a quality of the integrative struggle toward wholeness—then the college should become a laboratory of universal importance in the redirection of culture.

### COOPERATIVE SEARCH FOR CONTEMPORARY VALUES

The acid test of any pattern of com-

8. The 21 liberal arts colleges which are united in the study of General Education under the direction of Ralph W. Tyler, The University of Chicago, tend to place religion in the Humanities Division.

munity life is its fruits both in the person, as a person, and in the social relationships. The functional college cannot permit auditors or mere spectators—every member of the community should be a worker improving his own living while assisting in the discovery and revaluation of values. The college should not be a retreat from responsibility or a moral holiday. Rather it is to be the laboratory where better techniques and ends for effective modern living may be sought. The college should not become a monastery or an "Ivory Tower," removed far from the pulse of the masses of men. Neither should it become a mart of trade or a country club. It should have vital community relations with the culture of the present age without being warped by that culture.

The uniting of administrators, teachers and students in the college in the mutual quest for the good life sets the pattern of a democracy in the field of higher education. Most colleges are now controlled by administrators who, with the general consent of the trustees, determine the policies of the school. Teachers are employed who are masters of fields of learning. The joint relationship of administrator, teacher and student immediately furnishes a cooperation and mutuality which democracy requires. Persons, as persons should gain self-respect in this shared program. Each person makes his contribution to the ongoing process, to the common life of the group, to the determination of means and ends according to his ability and maturity of thought. This mutuality will beget a high morale without which neither religion nor education becomes highly effective.

### Criteria

Out of this theory of integration emerge the following criteria.

1. *THE ADEQUACY OF THE PURPOSE* is held because of its historical relation to the liberal arts traditions, the needs of the world culture, the needs of the student, the psychology of social learning, the democratic participation and the integration that grows out of search for and commitment to common values.

2. *THE CONSISTENCY OF THE PROGRAM* is held because the college organization and objectives are consistent with the purpose, the college becomes a community of living and learning, education is oriented toward persons in the present world, the curriculum is experimental, the administration is to facilitate growth, the faculty members direct the cooperative planning, the students are committed to a search for higher values and the financial assets and physical plant are adequate for this type of college.

3. *THE SATISFACTORY NATURE OF THE OUTCOMES* may be measured in terms of comprehensive and critical thinking, physical growth and health, emotional maturity, economic planning, social sensitivity, growth in appreciation, growth in progressive integrations toward higher values and new measurements of the total process to be discovered.

### Evaluations of Six Integrations

Six general trends which are emerging in the field of higher education in the search for internal integration are evaluated below. Some of these trends have been developing in practice for several years without a thoroughgoing philosophy. Some are just emerging as embryonic theories and, as yet, are not explicit as to method or program. Some of these theories appear to be composites based upon older philosophical systems; they are not mutually exclusive.

(1) *Recovery of the pre-depression status.*—The recovery of the pre-1929 college is a dream which is unlikely of fulfillment. The pre-depression college was not highly integrated and a return to such status would not be satisfactory.

(2) *The revival of older syntheses.*—Metaphysics, theology and a God-centered curriculum imply a dependence upon *a*

*priori* or revealed values of the past for modern living. The first two center upon a "golden age" of the Middle Ages as a norm. They also neglect the full personality of the student in an attempt to cultivate intellectual virtues. Creative education does not center upon traditional values revealed or otherwise but seeks the good life in the present situation and discovers growing values adequate for the present and emerging human needs. College education should move ahead in a democratic and scientific spirit and not try to copy the past.

(3) *Vocational emphases.* — Antioch College illustrates this type of vocational experiment. The college has many excellent qualities; however the full import of cooperative education has not been reflected in the curriculum or in the administration of the college. This theory of education may be too close to the present economic order to be reconstructive in its philosophy or practice. A critical appraisal of the Antioch College philosophy and practice reveals the neglect of basic implications in the system.

(4) *Democratic emphases.*—Many colleges are trying to develop integration out of democracy. These experiments are not likely to become effective until the basic religious rootage of democracy is discovered. If democracy can clarify its values and develop a dynamic philosophy then it may become highly integrative in the college.

(5) *Scientific emphases.*—The College, of The University of Chicago, furnishes an illustration of how scientific concepts influence the purpose and methods of the college. The "New Plan" appears to be "to bookish" and too individualistic. There is a preponderance of emphasis upon the "mastery of leading ideas" with "the view to intelligent action" left unimplemented.

Education integrated through scientific method tends to break up into its constituent parts because science is not synthetic but analytic. Science, at best, is not a frame-work-of-reference but a methodology. Science can enhance or destroy the culture of man. There must be a religious or philosophic basis of valuational direction before science can become a positive integration. The College described above is struggling to work out a consistent program to meet this integrative need, but a logical pattern has been adopted rather than a psychological pattern. The program as it now operates is not consistent with the theory of shared experience in the reconstruction of the culture.

(6) *Progressive education emphases.*—A number of colleges, such as George Williams College, Fenn College, Sarah Lawrence College and Bennington College, have moved sharply in the direction of "Progressive Education." They claim they have not arrived at a fulfillment of the theory but see the college as an experiment in a developing world. Sarah Lawrence and Bennington run the risk of over-individualizing the program. These "Progressive Education" colleges do not see clearly the functional use of religion as a possible operative integration for the colleges. They need to move more rapidly in this direction.

### SOME ADMINISTRATIVE IMPLICATIONS

The process of religious integration would operate in the college community to discover values for modern living in subject-matter, activities, organizations and in the patterns of living. All procedures of the college should be reappraised in the light of this basis of integration and the objectives of the college would be the achievement of the common values held to be of supreme value by all the persons in the college. All subject-fields may yield valuable human values. In the traditional college the teachers of Bible and philosophy have been considered the custodians of values. Now in this process, the teachers of physical science, of social science and all other subject-matters are equally and mutually responsible for values. The problem of how to reorganize effectively

the subject-matter offerings to achieve this new all-inclusive purpose is a difficult, experimental undertaking.

The administrative officers and the faculty members of a college may initiate the process of religious integration by clarifying and stating the purpose of the college in terms of a few basic values, which they hold mutually, and which they desire to share with the students. These values should be thoroughly discussed and then stated simply in terms of desirable outcomes in students' experiences. The list of values should not be exhaustive and a perfected list is unnecessary. The list will be reconstructed as the process develops.

One or more basic values should be analyzed critically to see the method of revision in the college necessary for administration of courses, activities, counseling, social life—and the entire community pattern of living. The entire faculty should wrestle with this problem democratically, so that the planning which eventuates will also represent a consensus. Thus the values selected should be very broad and quite universal in appeal.[9] Later it will be seen that these values must always be used as *hypotheses* and constantly subject to improvement.

A community of cooperative living and mutual learning cannot be created by superimposition or legislation. On the contrary, its growth is conditioned by the mutual sharing in a common cause. It is unlikely that high integration in an American college can be secured about any principle—revealed or discovered—which denies the principle of full democratic participation in the determination of the goal.

An experimental attitude should be developed in the college which will enable new ideas to be accepted as hypotheses and to be tested in actual experiments to demonstrate their value for the college. A series of faculty and student studies may be so interrelated that the entire college may become vitally interested in the experimental method in relation to the improvement of the educational process. Such a procedure is slow in growth but of great value.

The following method may be used in attempting to secure the whole-hearted cooperation of the board, the faculty, the students, the alumni and the constituency —since all are involved—in an experiment to test the validity of religious integration for the college. The college administrator in cooperation with the faculty or some faculty committee of the college may take these steps:

(1) Make a critical study of the college in the light of the theory of religious integration.
(2) Consult representatives of all the college groups concerning the experiment.
(3) Initiate a series of cooperative studies to discover a plan of action.
(4) Develop a limited experiment to clarify the procedure.
(5) Formulate a whole-college experiment cooperatively.
(6) Coordinate the many aspects into a consistent whole.
(7) Provide for a continuous process of experimentation for the college.

### THE PROGRAM OF RELIGION

As religion moves to the center of the college integrative process, in the search for and commitment to values, all teachers in the college should begin to feel a new responsibility for the whole college and the whole education of the students. Courses in religion should not fade out of the curriculum but instead become more integrally interrelated to all the courses. Subject-matter in religion may be integrated into the introductory divisional courses or run concurrently as an interpretative and integrating course.

9. It is suggested that basic social values be used to initiate the process such as: (1) Man Belongs in the Universe, (2) Every Person Should Discover Himself, (3) Every Person Should Discover Others, and (4) Every Person Should Seek to Discover the Supreme Value.

In the senior college a major should be offered; this will enable students to concentrate in a field of learning and also offer electives for the general student to pursue a liberal education. All courses in religion should have competent teachers and be integrally a part of the college curriculum. All courses should be functional and the operational nature of religion in the modern world should be stressed.

The organizations of religion on the campus should be indigenous and further the purpose of the college. The college should find experimentally how best to relate the persons in college to religious organizations in the larger community and in the world. The institutional practices of religion need thorough restudy and reorganization. They should arise spontaneously out of the work, the play, the sharing of common values and world causes; worship should not be stereotyped or superinduced. Carefully planned formal and informal group meetings may be used to dramatize and glorify the common values. A new religious movement may come out of the college community which may help to make organized religion more effective in meeting the needs of modern thinking men. But the task for religion is not complete without religious counseling which helps students to understand themselves and relate the many experiences of life to a personal hierarchy of growing values. In this intimate personal approach the students feel that they are understood and that they belong to a significant college community.

### SUCCESSFUL LEADERSHIP

No philosophy of education can succeed without intelligent and aggressive leadership. The theory of religious integration and the philosophy of education which grows out of a valuational, experience-centered process in contemporary culture, cannot revitalize the liberal arts college without intelligent and devoted leadership.

The theory of religious integration which functions through a method which is democratically determined and scientifically guided would not favor a "dual administration" but instead a cooperative administration where the officers of the college and the faculty members unite with other interested groups of the college to further the basic purpose and the experimental program of the college. The president should be a creative leader rather than a dictator; he should delegate many administrative responsibilities; he should coordinate the work of the college and insist on a thoroughgoing democratic process in the administration of the college.

If the theory of religious integration is to be tested experimentally, the united leadership of the college should agree to cooperate with the experiment and accept personal responsibility for the outcomes. This would demand an extended period of deliberation, brief experiments to clarify the theory, and a thorough reorientation of the faculty, students and administration toward valuational, experience-centered education. Unless the combined leadership of the college is committed to a fair experimental testing of the theory, it is not likely to succeed fully. This does not mean that the college should delay the experiment until every faculty member is converted to the theory. Rather the faculty members should be experimentally-minded and agree to assist in testing out the merits of the theory which has been tentatively accepted by the majority of the faculty. A *consensus* is more democratic and religious.

The commitment on the part of the administrators, faculty members and student body to an experimental educational philosophy of college education—which grows out of the best scientific procedures, known or knowable, in search of whole integration for the college—constitutes an act of profound faith in the democratic way of life, and in the creative nature of man and the universe, which is of the highest, religious value.